

MINUTES
OF THE
SIXTY-SEVENTH ANNUAL SESSION
OF THE
Scioto Predestinarian Baptist
ASSOCIATION,
HELD WITH THE
PLEASANT RUN CHURCH,
IN
FAIRFIELD COUNTY, O., AUGUST 16, 17 & 18, A. D., 1872.

MOUNT STERLING, OHIO,
M. W. SCHRYVER,
1872.

MINUTES.

THE Association met pursuant to adjournment. Introductory sermon by Elder John Crabtree, from Mathew, 16th chapter, verse 13; after which the letters from the different churches were read, and the messengers' names enrolled as follows:—

CHURCHES AND MINISTERS, AND TIMES OF MEETING.	NAMES OF MESSENGERS.	Rec'd by baptism.	Rec'd by letter.	Restored.	Dismissed.	Excluded.	Deceased.	Total Number.	Contributions.
									D. C.
PLEASANT RUN—3d Sunday; Elder D. Scofield.	Jno. Peters, A. J. Mesnard, John Cagy, J Stith, D Camp	6			3		1	80	10.00
FRANKFORT—1st Sunday.	No Intelligence.								
LICKING—1st Sunday; Elder S. C. Stover.	D. H. Stover, Nathan Neissly, N. House.	4			1		1	45	6.00
UNION—4th Sunday.	No Intelligence.								
DEERCREEK—3d Sunday; El- der E. Barker.	J. Messmore, L. H. Loofbour- row, W. D. Wood, T. A. Peters.	1						28	3.50
LAUREL—1st Sunday; Elder D. G. Barker.	D. Notestone; Isaac Bingham.	3	2		2			45	4.10
WALNUT CREEK—2d Sunday; Elder D. Scofield.	D. Scofield, J. Hite, T. J. Swope, H. Miller.	3	3					38	5.00
PAINT CREEK—4th Sunday; Elder A. J. Yeoman.	A. J. Yeoman, H. Hoppes, Walter Yeoman.							33	2.45
FRIENDSHIP—3d Sunday; El- der S. Williams.	E. Dickerson, J. Sites.	6					2	45	5.50
RICHARD'S RUN—2d Sunday; Elder A. J. Yeoman.	F. Denewits, A. Hoggard, J. Edgington.	1					2	85	4.45
TURKEY RUN—1st Sunday.	T. Cole, R. Abbott.		1		1	1		31	2.00
BETHEL—1st Sunday; Elder Thomas Blakely.	S. Croy, J N Croy		1					15	3.10
SWAN—4th Sunday; Elder D G. Barker.	Jesse Mattox, Philip Shull.	1						26	3.00
CLINTON—3d Sunday; Elder D. Hess.	William Winegardner, D. Hess.		1					21	2.00
Totals.....		25	6	2	5	3	6	492	51 10

The messengers then proceeded to organize for business, by appointing D. Scofield, Moderator, and T. A. Peters, Clerk.

1st, Articles of Faith and Rules of Decorum read.

2d, Invited Corresponding Messengers and Ministers of our faith and order, to seats in council.

3d, Correspondence called for, and presented as follows:—

Miami, Minutes, but no Messenger.

Muskingum, D. G. Barker and Minutes.

Sandusky, Thomas Swartout and Minutes.

Owl Creek Harmony, Minutes, but no Messenger.

4th, Circular Letter called for, presented, read and referred to a committee, viz: L. H. Loofbourrow, S. C. Stover and the writer.

5th, Committee appointed to receive and distribute the funds, viz:— Thomas Cole, T. Swope and A. J. Mesnard; which was done as follows: For Clerk and Minutes, \$32.85; the balance, \$18.25, to Corresponding Messengers for last year.

6th, Messengers appointed to bear the Correspondence, viz:—

Miami, Elder S. C. Stover.

Muskingum, Daniel Scofield.

Sandusky, ———

Owl Creek Harmony, Walter Yeoman, A. J. Yeoman.

7th, Appointed brother S. C. Stover to write the Corresponding Letter and present it to-morrow.

8th, Appointed A. J. Yeoman to write the Circular Letter for next year.

9th, Appointed brethren J. Messmore, J. Hite and John Stith to arrange the business of the Association for to-morrow.

10th, On motion, adjourned till to-morrow morning, 9 o'clock.

Prayer by Elder D. G. Barker.

SATURDAY MORNING, 9 O'CLOCK.

Met pursuant to adjournment. Prayer by Elder A. J. Yeoman; then proceeded:—

1st, Roll of Messengers called.

2d, Bill of arrangements presented, read, received and made the order of the day.

3d, Corresponding Letter called for, presented, read, received and ordered to be printed with the Minutes.

4th, Circular Letter presented, approved and ordered to be printed with Minutes.

5th, The following brethren appointed to fill the stand on Sunday:— J. A. Thompson, D. G. Barker, John Prichard, G. N. Tussing.

6th, The next Association to be held with the Friendship Church, at Reynoldsburg, Franklin county, Ohio, commencing at 10 o'clock, A. M., on Friday before the third Sunday in August, 1873.

Adjourned to meet as above. Prayer by Elder Daniel Hess.

T. A. PETERS, Clerk.

DANIEL SCOFIELD, Moderator.

Preaching after Introductory.

FRIDAY—Elders Ephraim Barker and John Prichard.

SATURDAY—Elders T. Swartout, Wm. Butler, S. Williams and J. A. Thompson.

SUNDAY—Elders J. A. Thompson, D. G. Barker, John Prichard, and G. N. Tussing.

Visitation Meetings.

LAURAL—4th Sunday in April 1873. Elders E. Barker and G. N. Tussing to attend.

FRIENDSHIP—2d Sunday in October 1872. Daniel Hess to attend.

SWAN—5th Sunday in September 1872. Elders A. J. Yeoman and Samuel Meradith to attend.

PAINT CREEK—4th Sunday in October 1872. J. Vanhorn and D. Scofield to attend.

PLEASANT RUN—3d Sunday in October 1872. J. Vanhorn and Wm. Butler to attend.

TURKEY RUN—3d Sunday in November 1872. Elders Wm. Butler and J. Vanhorn.

DEER CREEK—3d Sunday in June 1873. Elders John Crabtree and Daniel Hess.

All the above meetings to commence on Saturday previous, at 10 A. M.

Ministers Present at this Association and their Post Office Addresses.

G. N. Tussing, Reynoldsburg, Franklin county Ohio.

Thomas Swartout, Brooklyn, Jackson county, Michigan.

T. P. Ashbrook, Bennington, Morrow county, Ohio.

Ephraim Barker, Gratiot, Licking county, Ohio.

Samuel Williams, Urbana, Champaign county, Ohio.

John Prichard, Louisville, Licking county, Ohio.

David G. Barker, Logan Hocking county, Ohio, Box 320.

John Crabtree, Fallsburg, Licking county, Ohio.

John A. Thompson, Lebanon, Warren county Ohio.

Daniel Scofield, Pleasantville, Fairfield county, Ohio.

Samuel Meradeth, Linville, Licking county, Ohio.

Lewis Cagy, Linville, Licking county, Ohio.

J. P. Taylor, Hope, Franklin county, Ohio.

J. Stith, Pleasantville, Fairfield county, Ohio.

A. J. Yeoman, Chillicothe, Ross county, Ohio.

Walter Yeoman, Good Hope, Fayette county, Ohio.

Daniel Hess, Cheviat, Hamilton county, Ohio.

T. A. Peters, clerk, Franklin county, Ohio.

CORRESPONDING LETTER.

The Scioto Predestinarian Baptist Association to the Associations with whom she Corresponds, sendeth greeting :

DEAR BRETHREN IN CHRIST—Again through the tender mercies of our covenant keeping God, we have been permitted to convene at our Association ; and we are glad to see each other's faces once more in the flesh, and to know the welfare of the churches. And we rejoice that the Lord has brought some of his believing children in the past year to bow in obedience to the ordinance of his house. May He continue his work of grace in the hearts of his children until many more, who are hiding

themselves in the multitude, are brought to put him on by public profession. Dear brethen we are comforted by the coming of your messengers, who have come to us "in the fullness of the blessing of the Gospel of Christ." We desire a continuance of your christain correspondence and fellowship with us ; and when on earth we have served the Master's will, may it be our happy lot to sing the everlasting praises of our Savior,

"Where congregations ne'er break up,
And Sabbaths never end."

Brethren, farewell.

CIRCULAR LETTER.

The Scioto Predestinarian Baptist Association in session with Pleasant Run church, sendeth Christain love :

VERY DEAR BRETHREN IN THE LORD : Another year of our short history is numbered with the past and according to our custom we are blessed with this another opportunity of presenting you with this our annual epistle. Whatever be the dissensions that rend the visible church which at best is a mixed multitude, a firm indissoluble union binds together the members of Christ's Mystical body. Small are their differences compared with their vital interests, a stranger to the spiritual union which knits the members of Christ to him as their living head, and to each other in him sees only the divisions which separate, whilst he who knows the strength and sweetness of that inward life which gives him union with Christ feels the power of that grace, which gives him also union with his brethren. Unless we believe that sin is stronger than grace, Belial than Christ the works of darkness than he who was manifest to destroy them we have no ground to believe divisions, strife, contentions and discord are stronger than love, union, concord, affection and peace. To a common eye the church may seem to be tossed with every wave, driven out of her course or pursuing no definite course at all ; her sails rent, her officers and crew at strife. But the spiritual eye looks beyond all that meets the common gaze, and sees that there is at her helm an Almighty and unerring though invisible guide who steers her accordidg to his own will, who holds the winds in his fist, governs and directs the movements of all on board, overrules all there ways and wills to his own glory and is bringing her through every storm to her desired haven. Brethren let us freely acknowledge that there is not always that love and affection, that tenderness, kindness, gentleness, forbearance, meekness, and brotherly interest manifested by the children of God to each other which should mark Christ's deciples. Let us confess that among many who fear God there is often a want of mutual consideration for each other's feelings, a lack of sympathy with each other's trials and temptations, an inability or an unwillingness to make any allowance for differences of opinion, station, education or mutual dispositions ; all which things are very trying to tender minds especially so to those who either too much expect from their brethern, or who are disposed to lean too much upon

them for help and comfort. Nay let us go a step farther and own that in many instances there is more than a want of love and affection, that there is strife and contention, envy and jealousy in the pulpit. Brethren of the same faith shewing disrespect in public and manifesting a spirit of lordship, being influenced by wicked worldlings, yea, sullenness and bitterness among the laity, members of the same church who will hardly speak to each other in public, and all most cut off each other in private, pride or covetousness in one, love of dress and the world in another, a censorious, quarrelsome, spirit in another a readiness to take offence, and an inability to bear the least reproof, in another a caveling contentious disposition upon every point or no point at all, in another, a self pitying self bemoaning, complaining spirit, in another, and in another, that he feels or fancies he is ill treated or imposed upon by every one. Allow that all these evils which beyond doubt (in many churches exist) sadly impair union and fellowship among the blood bought family of God. Still we are assured in God's word that under all these hinderances there lies a firm bond of union amongst the family of God, which being of grace is therefore eternal and indestructible, and as much surpasses in strength and duration, all these temporary ills, as the sun outshines the mist, or eternity stretches beyond time. So, under all these contentions, which seem to separate the living family of God, there lies a firm bond of spiritual union, and over the very sea of discord there pass occasionally prayers for each other's good, and kind, affectionate feelings, that tend to unite more than their boisterous waves to divide. Union with Christ our living head and union with his people, as living members of his mystical body, stands on the same foundation with the other blessed truths of the Everlasting Gospel. Do we believe that the everlasting covenant stands ordered in all things and sure that the work of Christ is a finished work, that his blood cleanseth from all sin that his righteousness perfectly justifies, that he has fulfilled the law, conquered satan, destroyed death and gained a full and final victory for all that believe on his name. These constitute the foundation of our most holy faith and the ground of all our hope. If the foundations be destroyed, what can the righteous do? Let it then not be forgotten that as sin cannot destroy grace or the law overthrow the gospel; as satan cannot triumph over Christ, as death cannot reign over life and as hell cannot defeat heaven, so all the trials and afflictions which afflict, and dissensions that harass the church, cannot break that bond of union that knits together the family of God. These discords are works of the flesh; the evil fruits that hang on the boughs of our fallen nature; the spawn and filth of that old man, which is corrupt according to the deceitful lusts and is influenced and drawn out by the restless agency of satan acting upon our carnal mind. But as there is no condemnation to them which are in Christ Jesus as they stand complete in him without spot or blemish or any such thing as all the members of his mystical body must be partakers of his glory and can no more fall out of his body than he himself can fall from his throne, we must view all the

dissensions as mere passing things of time; evils, it is true, and much to be lamented and much to be avoided. Even admitting these evils to exist in the visible church, yet they are very much confined to those who are out of the secret, mere professors of the truth, without divine light, life, liberty or love. Say that a church appears and indeed is much divided: Before we begin to lament that a church of Christ is so rent and torn, it might be as well to examine a little more closely the actual condition of that church, perhaps it is made up of members hastily or even heedlessly taken in. An undue anxiety for members perhaps taken from all, and every organization not recognized by the law of Christ, thus affiliating with the world and he that is a friend to the world is an enemy to God. "Ye are not of the world even as I am not of the world" saith the Master. Perhaps the pulpit has been filled with an unsound Minister, or an undue influence exerted by him with an object of self interest and self applause sitting himself as the judge of those who shall become citizens of Zion, perhaps at the present moment more respect is paid to popularity than grace, a spirit of self recognition is fostered in places and in some pulpits, great laxity of discipline and order prevails. Evils are allowed to grow instead of being nipped in the bud, certain ones are tolerated. Doctrine and hidden mysteries are more contended for than experience and the power of godliness, a general stupor and deadness evidently pervade the whole, if children sunk so low into carnality and death, as to give little evidence of the life of God being in them; instead of looking at the contentious spirits who fight and wrangle in the van, fix your eye upon those who out of the din of strife occupy the rear, search and look for the broken in heart, the quiet in the land, the sick and afflicted, the tried and tempted, the doubting and forbearing the simple and sincere, the slow to talk, but quick to act, the tender in conscience the exercised and distressed, the warm hearted and affectionate, the prayerful and watchful, the humble and spiritually minded. Put aside the fighting man, the talker, the brawler, the boaster, the contentious and self conceited, and see if there cannot be something more palatable when the foam and chaff is blown away, it is among the mourners in Zion, the weighted with a heavy cross, the plagued all the day long, the chastened every morning; it is among the true lovers of Jesus, who have some personal experience of His love and grace; it is among those who know the sweetness of communion with Christ and love the brethren with a pure heart fervently that we must look for union. If we are as we profess to be followers of the Lamb, these things will be with us primary objects of spiritual desire first, the glory of God, second, the edification of our own soul, third the good of our brethren. If we lack the first our eye cannot be single, and therefore the light that is in us must be darkness; if we lack the second, eternal realities can rest with but little weight and power upon our conscience. If we lack the third, pure love to our brethren cannot dwell in our breast. O did we but see what we really and truly are, had we a penetrating, abiding view of the depth of the fall in which we as sinners

were so fearfully sunk, did we carry about with us a daily, hourly sense of what our heart is capable of if left of God to itself and what but for grace could we say or do, the very next moment we were continually sighing and mourning over our ignorance, unbelief, ingratitude short comings and miserable unfruitfulness, did we bear in constant remembrance our slips, falls and grievous back slidings and had we with all this a believing sight of the holliness and purity of God of the sufferings and sorrows of his Dear Son in the days of his flesh and what it cost him to redeem us from the lowest hell, we should be, we must be clothed with humility, and should, under feelings of the deepest self abasement, take the lowest place among the family of God, as the chief of sinners, and less than the least of all saints. This should be the feeling of every child of God; brethren, sisters, elders, deacons, and all who love our Lord Jesus Christ.

May we all with one mind and heart, seek the glory of God with a single eye, and be ever willing to be nothing, that Christ may be all in all. Let us, who profess to be a peculiar people, zealous of good works, seek the honor of that dear Lord who, as we trust, has called us by His grace, brought us near to Himself, and has employed us in some measure in His service. "Brethren, pray for us," is the best request, and the most fitting close that can be offered by those who love our Lord Jesus Christ. Brethren, Farewell.

E. C. Furrer

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